

Our Times In Prophecy, No. 14.

BY JOHN CULP.

Cause of the judgment.

If it may be attained it is desired now to seek the cause of the judgment of the woman, or our great city, meaning all of the civilized world, for through the knowledge in inventions the interests of the different countries have become a common interest. This evident from the fact that since the era of inventions, a depression in traffic has effected alike more or less the business part of the world.

How the world has become obligated in common interests like that of a city that the Revelator might fitly apply that name to the world, will still we think become more plain hereafter.

It is the intention so far as ability will permit to seek the cause of the judgment by reasoning according to human reasonings, or from cause and effect. For proof that human reason may, and even must reason in these things if we would know anything about them, we have only to meditate cause and effect in the prophetic revolutions that have proceeded us. All the great struggles in humanity that have ever come to pass, and that have fulfilled prophecy have come to pass attended by human causes and reasons.

Take as an instance the destruction of Jerusalem. Although the destruction of that city was foretold by the Savior, nevertheless there were human causes and reasons that appear as plain to incense the Roman's to destroy that city, as any we are able to show in more modern times for great rebellions, and the overthrowing of kingdoms. Therefore, although the destruction of our city is foretold by the prophecy, it will not come to pass merely because the prophecy said so, but because of the condition that human affairs will assume at that certain time. But should it be urged that God moves in a mysterious way his wonders to perform, we should not forget, that it is a great mystery in Him performing his wonders through human reasonings in the kingdoms of men. This, He always has done and have no reason to doubt, will continue to do.

It is also the intention to seek for the cause of this judgment in Rev. 18, as you will have noticed in No. 12.

All of Rev. 18 refers to a fearful judgment upon kings and merchants and those who have been made rich on the sea and in ship companies of the sea, even the mechanic, let him be of whatever craft he may, is to lose his occupation in this judgment. But while all of Rev. 18 refers to a judgment, there is but a small portion of that chapter that affords a direct clue to the cause of this judgment. This is found in the latter part of verse 11, where we read: "For no man buyeth their merchandise any more." For, indicating the reason or rather the means in bringing about this judgment.

It is important that we get the whole chapter before our minds as well as to see now if in fact this sentence is the only, or at least the plainest clue in Rev. 18 for the cause of this judgment; and to do this we will hastily note the contents of the chapter. First we read that this city is proclaimed as fallen, and very corrupt, but find no clue here as to the means or cause. Next the chapter notes the riches of the merchants and the abundance of her delicacies are called into question, and that the people of God are commanded to depart out of her, but no cause assigned here why or how this affliction and judgment is to be brought upon kings and merchants. Again we read of the rich merchants, and those of ship companies and sailors and as many as trade by sea, lament and weep about the riches of this great city coming to naught in one hour, but still there is no cause assigned. We pass on and we notice even the livelihood of the mechanic in this city, and the mirthfulness and loveliness of this city condemned, and even declares that part of traffic to cease which is the principal subsistence of humanity, and that is principal in urging all business upon our streets,—the trade in flower and wheat; by saying that the sound of a millstone should be heard no more at all in this city, and all without assigning any definite cause or the means by which such a doleful

state of things could be brought about. And if it were not for the statement in verse 11, *For no man buyeth their merchandise any more*, and the enumeration of the articles of merchandise in which the traffic is to cease that follows in verses 12 and 13, we would be left to guess the means that causes this judgment.

A statement then according to verses 11, 12 and 13, and applicable to the prophecies as they have been marked out heretofore, would have us to state the cause and extent of this judgment in the following manner: That sometime, and the next notable incident in human affairs, and that over the civilized world, there will come a very great difficulty, and trouble, and distress, through the ceasing of traffic and commerce, as it is transacted under the present system.

It will be noticed that we have been fair in the statement. We do not dare to say that merchandising will cease in a part of the world, for the city as it has been defined, referred to the whole civilized world. And we dare not say in some line or lines of business, for this would be nothing uncommon, and neither according to Rev. 18. We therefore must assume the broad ground of a universal silence and ceasing in the traffic that is carried on under the present system of the world.

If it is plain then that the scripture quoted in verse 11 is the only one following the completion of our modern combination that gives us a direct clue to understand how this judgment will be caused, and brought upon the world, then it is proper in the first place to inquire, what is the cause, and what the effect of "no man buying their merchandise any more?" This is the important question, for this is to lead to the judgment, and will at sometime cause merchandising to cease, and disorder every occupation, trade and enterprise, and cause great disorder and confusion, even war, "death mourning and famine."

All will, and even must readily admit if we reason logically, that nothing can interfere with the present extensive system of traffic, except there is an interference with that upon which our system is based.

Now is it not plain to all at a glance, that the great business in the traffic of this world, is managed by a scale of prices, that are ruled by that of supply and demand?

If it is not plain to every one how our merchandising is wholly dependent upon that of supply and demand, we think we might illustrate with an instance, in which, by these "hard times," we have had some experience. If we take some butter and eggs to market and find there is no demand, it is evident that the market is supplied. It is not very often however, that our butter and eggs must be given away, but are bought at some price. What makes this price? The hope that the market will again become unsupplied. If it were not for this hope that a demand in the market would return for our butter and eggs, the inevitable for us would be to give our merchandise away or take it home again.

These laws, that are sometimes called the inexorable laws of supply and demand do not only take effect in this or in some other small articles of merchandise, as we sometimes see it, but they wield the same powerful and ruinous effect in the greatest articles of merchandise that have ever been traded in under the sun.

Look here now, we are having something like 50,000,000 bushels of surplus wheat at present in this country. Judging thus, when our visible supply nearly amounts to this. Now suppose all the European nations in a partnership, and the same amount for sale, and all on the market; what for, would our merchants here in America, load vessels with wheat and export it to Europe, if they did not expect to give it away. And why? Simply because Europe is supplied.

An idea may be formed here of the dire effect upon our system by "over-production" as it is called. It declares the ruination of our present system, and if such a happy event as that causes our destruction, the sooner the better, for the power, if it were possible, to make our bread as plentiful and cheap as manna was in the wilderness, and then governed by the spirit of Christ, would be

the happiest era that has yet dawned upon mortality.

The possibility of supply exceeding demand that "no man will buy their merchandise any more," and cause our present system to be destroyed, and a better one brought forth, is not an unfounded idea when considered in the light of prophecy and reason.

Warrensburg, Mo.

Persistence—Go at It Right.

To Our Young Folks.—

I am glad to see so many of our young folks write for the EVANGELIST. I read their letters each week with much interest. I remember once when I was yet quite a lad I was trying to split a rather knotty stick of wood on our woodpile. I struck the ax first at one end then the other, and then in the middle and every way possible without success. A neighbor was standing by and says he, "You must keep hitting it at the same place." The man showed me how and it soon yielded. Thereafter I could split wood with a great deal better success. I kept striking at the same place. This rule will hold good not only in splitting wood, but in many other things. Remember girls and boys, if you have a hard lesson, persistency alone will make you master of it. Hit it and hit it again. If at first you don't succeed try again, try again. Remember if you begin life right when you are young, you will not depart from it when you have grown up to manhood and womanhood.

In reviewing the past, I find that the days of my youth were the happiest in my life, and I believe this is the case with all humanity. Because as we grow older greater responsibilities crowd upon us. You will then be called on to soothe the aching hearts of the needy and suffering. How many we see in our intercourse with the world who are blessed with an abundance of wealth, and yet who seemingly never bestow a penny or a thought on the cheerless homes and desponding hearts around them. No wonder such souls are like barren deserts. What know they of the joys of active charity? of God like benevolence? The pearly tear of gratitude which swells up from a warm and throbbing heart, they never saw! The blessing of those ready to perish rested down on their heads—never! The elevating spirit of love for humanity never warned or expanded their dwarfed and selfish hearts. "How can I best increase my riches and promote my own selfish interest generally," is the only problem they see to solve! Heaven help them and all such in the last trying hour, when the world with all its vanities recedes from their view! Then will they hear that voice saying, "I was an hungered, sick, and in prison, but ye ministered not unto me."

"The mighty Lord is on my side, I will not be dismayed: For anything that man can do I will not be afraid." The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul serving Jesus out of love, in the wear and tear of common unpoetic life.

Never be discouraged because good things go on slowly here; and never fail daily to do that good which lies next to your hand.

D. W. THOMAS.

Homeworth, O.

An angel in a sepulchre is a very strange sight: what doth an angel there? Indeed no angel ever came there till this morning. Not till Christ had been there; but now He hath left there *odorem vite*, and changed the grave into a place of rest, why not the bodies in the grave to be in heaven one day, as well as the angels of heaven to be in the grave this day?—Bishop Andrewes.

Christian religion beginneth not at the highest, as other religions do, but at the lowest. * * * Run straight to the manger, and embrace this Infant, the virgin's little babe, in thine arms, and behold him as he was born, nursed, grew up, was conversant among men; teaching, dying, rising again, ascending up above all the heavens, and having power over all things. This sight and contemplation will keep thee in the right way, that thou mayest follow whither Christ hath gone.—Luther.